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31 1st December 1957

Sr. Col. R. K. R. K.

Roorkee

Companionate Sr. A. T. man,
Yoga is an attempt to grow
into the divine nature.

The practice of Yoga quickens
the evolution of man. It bestows
immortality, eternal bliss
and everlasting peace.

Here is a great field for
to practice Siva Yoga and
attain God-realisation quickly.

Practice Yoga vigorously.
D. I. N. and become a Yogi.
May Lord bless you, Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar :
10th December 1957
to 10th January 1958)

December

- 17 Ekadasi
- 18 Pradosha Puja ;
- 20/21 Amavasya ;
All-Souls Day
- 25 Christmas Day
- 31 Fourteenth
Anniversary
of the Pratistha
of Viswanath
Mandir ;
Sadhu-Bhojan and
poor-feeding

January

- 1 Ekadasi
- 3 Pradosha Puja
- 5 Purnima

Special Ganga and Lakshmi
Puja on all Fridays



DIVINE LIFE

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THE VOICE OF JESUS

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.....If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you.

I am the way, the truth, and the life.

I will not leave you comfortless : I will come to you.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first

commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Why callest thou me good ? there is none good but one, that is, God : but if thou wilt enter into life, keep the commandments.

If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it : and who soever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and what measure ye mete, it shall be measured to you again.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

Blessed are they which do hunger and thirst after righteousness : for they shall be filled..... Blessed are the pure in heart : for they shall see God.

—From the Bible

*Christmas Message***CHRIST-SPIRIT MUST BE ACQUIRED***(Sri Swami Sivananda)*

Nineteen and a quarter of a century ago, Jesus of Nazareth said : "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." True, it is only a superhuman spiritual aspirant that can live up to this teaching, but at no time was there a greater need than now to assimilate at least part of its spirit in international relations.

What may be the sublimest virtue for the spiritual aspirant may not, indeed, be applicable in the formulation of collective perspective or national attitude. But, when Jesus asked to love one's enemies, he did not imply that one should debase oneself, forsake the dignity of human life, abandon the cherished ideals of freedom of mind and spirit, justice and truth, but stressed upon the vital fact of the failure of hatred, belligerency, truncheon diplomacy, preconditioning of attitude and dogmatic pressure-politics to solve the agonizing problems that beset the world and, worst of all, surreptitiously encroach upon the life of the common man.

Indeed, if Jesus were alive today, he would have been no less relentless than any fair-minded individual in opposing the equation of good with evil, truth with untruth, justice with the debasement of the human spirit, democracy with totalitarianism. The truth of the unalterable preference is never in question; the determination to uphold the former when

assailed by the latter is never in question; but it is the spirit with which one fructifies the ideals of truth, dignity of life, freedom and fairplay in their widest concept, and the means that one pursues to foster them, that are challenged. The question looming large over mankind is whether one is justified to recourse to the very means one is trying to counteract, if one has any right to fan up the flames of war and destruction while crusading for the ideals that are essentially positive through the negative means of belligerency-psychosis, whereby the security of man is menaced and his economic well-being undermined.

The need of the hour is one of searching of the heart, and inquiring : if a little more of goodwill, a measure of co-operation in widening the areas of agreement, a spirit of accommodation without sacrificing one's ideals, a feeling for common security and well-being of the people, could not pose a better prospect of peace; if a little broadening of one's vision of the material interests and the spiritual welfare of man, a little more of initiative towards the solution of problems, a degree of effort at understanding the other man's point of view and his difficulties, could not give a wholesome promise of amity and fellowship; if a will to succeed and strength to accept the unavoidable reconciliation to co-existence without necessarily sacrificing one's conviction of the inevitable victory of the ideals of truth and love and freedom of the human spirit, could not substantially contribute to common good.

May the teachings of Jesus Christ guide everyone's life !

The path of communion by love, devotion and self-surrender to God is the easiest of all paths and intense earnestness is the only power that takes you to the goal of life.

—Sri Ramakrishna.

TOWARDS PERFECTION

(Sri Swami Sivananda)

(Continued from the November issue)

Patanjali, the author of Raja Yoga, in his second Sutra says, *Yogaschittavritti-nirodhah*. Yoga is the process of the inhibition of the functions of the mind-stuff, i. e., frying up of the raw material of the psychological organs. The mind, the intellect, the principle of egoism, the sub-conscious mind, all these are included in what is called the mind-stuff. And this is to be purified. This purification of the mind-stuff is the first and the last thing that has to be done in the practice of Yoga. This purification is really the cessation of the mind as the mind; it is its destruction.

In the state of Shuddha Sattwa, which is purity in itself, the mind becomes absolutely transparent, and then there is clear perception of things. Now we have a jaundiced perception. We do not see things in their true colour. The true colour of things is spiritual. But now we see their disjoined existence. When the mind stuff is purified, there will be the perception of unity, for then there is no need for us to take the help of a limited instrument of perception. Then the difference between the seer and the seen will not be hindering knowledge. Division is caused by the intervention of space and time. When the defect is removed, the spatio-temporal relation will not be there at all. Then there will be an immediate communion of the object and the spiritual essence of the subject.

AIM OF YOGA

After the cessation of the mind, there is the establishment of the Self in itself. The real Self is the all-pervading being. We have to be established in that spiritual Being which is the ultimate relation among things here. That is the aim of Yoga. And this is the aim not only of the Yoga which Patanjali described in his Sutras, but the aim of all Yogas. In truth, there is one Yoga, and not many Yogas. The many names which we give to Yoga are with reference

to the various temperaments which individuals possess. When we look at Yoga from one point of view it appears to go by the name of Karma Yoga, from another point of view it is Bhakti Yoga. from a third point of view it is Jnana Yoga. The names differ in accordance with the form in which Yoga presents itself before us.

We look at Yoga from our own standpoint, from the standpoint of the make-up of our minds, and our practice of Yoga is based on a perception of the constitution of our minds. That means to say, our perception is identical in one sense with the constitution of the mind. So with that instrument alone we look at Yoga. A person who has got an active temperament, takes to the Yoga of Action. It is meditation on the spiritual reality through action. Yoga may also be meditation through love of God, or it may be meditation through will (Raja Yoga), or it may be meditation through wisdom (Jnana Yoga). But all Yogas are processes of meditation, meditation on the ultimate spiritual reality, which is everywhere, without which we cannot exist, without which we cannot think. Nothing is possible without its existence.

A direct, immediate, non-instrumental experience of that Reality is the goal of Yoga. You can therefore, practise any Yoga suited to your temperament, and all these will lead to the same goal. You will also find that an advancement along any particular path of Yoga involves a parallel advancement along all other paths also. There is no one-sidedness or lop-sidedness in Yoga. One cannot be a Karma Yogin alone to the exclusion of all other Yogas. Impossible. Yoga is not movement to any partial aspect of being, but to the total being itself. So there should be a transformation or discipline of the total being through Yoga.

INTEGRAL DEVELOPMENT

One should practise Purna Yoga. All sides

of our personality should be disciplined, transmuted and sublimated. We are active, emotional, psychic, and intellectual. All these aspects in us have to be trained properly. Otherwise what will happen? There will be a revolt of that particular side which has been neglected in favour of certain others. If you neglect emotion, it will rebel against intellect. If intellect alone is taken as the predominant aspect, there will be the revolt of emotion against it. There should therefore be complete transformation of our personality through the practice of the Yoga of Synthesis. It is synthesis of the essential elements of all Yogas. It is, therefore, a march of the total being of the individual to Godhead, the flight of the alone to the Alone, as Plato put it.

Alone you have to fly to the Alone. Of course, you will have help from the teacher in the beginning, but afterwards it will be an independent flight to the Eternal. As the great law-giver, Manu, said, you are born alone. You will go alone. You will take with you nothing from this world, and, therefore, even when you live here, you are alone. Remember, O man, your social relationships are only temporary. They are only aids in exhausting certain Karmas, nothing but these. This experience of social life which we have in this world is a stage in our development to Eternal Life. It is a particular stage in the evolution of our individual being to Godhead. So you must make an all-round effort, not a one-sided effort. You should not lean to any one particular side. A simultaneous discipline of all the aspects must be there.

In this process of spiritual advancement, you will be greatly helped by the spiritual teacher, who has got a direct knowledge of the nature of the spiritual path. The spiritual path is super-sensible. It cannot be seen with our eyes. It cannot be even heard of properly, because it is connected with Spiritual Reality. Even to get training in any particular branch of learning in

this world you require a teacher, because you have no experience regarding the subject. More difficult is the spiritual subject, the subject of Yoga. The Yogi attempts to merge his personality in the cosmic, spiritual being, which is existent everywhere eternally. It is not going to be achieved in the future, because without its existence, even our present existence would be impossible.

OUR RELATION WITH REALITY

The universe has been existing since aeons and it is going to exist for many millions of years, whereas the perception of this world by individuals is varying. This apparently perpetual existence of the universe makes us believe that the spiritual being must be eternal. If it has a beginning and an end, it will be the basis of eternal experience. Brahman must be eternal. Then alone can there be justification for our eternal aspiration for perfection. We have a yearning to be perfect; nobody wishes to be imperfect in any way. There is a longing to become complete in every way, in knowledge, power and experience of happiness. Everybody wants to have the utmost possible knowledge, the greatest power and, consequently, the greatest freedom and happiness.

We want to exist for ever. Who wants to die? There is a desire in everyone to live for ever, eternally; all have a dread of death. One wants to be the most intelligent being, filled with cosmic consciousness, and wants to be fully free, unrestricted by the things of this world. We want unlimited bliss. We have an aspiration for Satchidananda. We want to have an eternal experience of existence—absolute, an eternal experience of absolute knowledge, absolute bliss and absolute power. We want everything complete and infinite. And according to the analysis that we have made, infinite bliss or infinite knowledge would be impossible unless we intimately relate ourselves with the spiritual being, with the Infinite. In other words, we must become the Infinite.

To know the Infinite is to become the Infinite, and we cannot know It through the senses. For, the moment we look at it through the senses, it would appear like the world. After all, what is this world? This world itself is God. God is not somewhere outside the world. But He is not seen, not recognised. He is recognised in a wrong way. We think He is the body, He is matter, He is space, He is time, He is the gross world. No. This is not correct perception. Human perception does not correspond to Reality. Reality consists in the experience of Chit, knowledge uncontradicted. This is the only thing that is eternal, and when it is objectified and looked at through the mind and the senses, it becomes the physical universe.

So the purpose of Yoga is to withdraw the mind from objective perception and centre it in Chit. It is the resting of the seer in his own Self. Now, in this world the consciousness is in a state of tension. It is moving outside in search of pleasure. It has to be brought back from this fruitless quest and made to rest in itself. Only when it rests in itself, there is experience of pleasure. Pleasure is not the result of contact of a person with an object. It is the result of the cessation of desire. As long as a desired object is not possessed, there is unrest, but when the desire is quenched, there is happiness. Happiness has not come from the object. It has come from the extinction of the particular form of the mind which was moving outside in search of peace. Therefore, bliss is in the heart of consciousness. It is everywhere, because without it no perception is possible.

YOGA IN DAILY LIFE

Thus the process by which we endeavour to unite ourselves with that eternal spiritual being for the sake of experiencing eternal bliss is Yoga. Yoga is the goal as well as the process. It means joining or uniting the individual with the Supreme, or according to another etymological meaning, it means meditation. Yoga is medita-

tion, and also union of the soul with Godhead. When it is taken in the sense of the means, it is meditation, and when it is taken in the sense of the goal, it is absorption in Godhead. And to attain this goal we practise meditation. Yoga can be practised in one's daily life. It is possible for one to be a Yogi every moment of one's life, if only one understands the technique of Yoga.

It is possible, as Krishna has said, for one to be a Yogi every moment of one's life, whatever be the action that he may be doing. Every act can be turned into Yoga (Karma-Yoga), every feeling into Yoga (Bhakti Yoga), every volition into Yoga (Raja Yoga), and every thought into Yoga (Jnana Yoga). Whatever you feel, or understand, or will, or do, can be converted into a step in the practice of Yoga. How? It can be done only by giving it the magical touch of the consciousness of the presence of the Eternal in all things. Karma Yoga is the worship of the Supreme Being in the form of action. It is service done to the Eternal through our limited limbs, organs. Every act that we do volitionally or intellectually, can be converted into Yoga. When the process of ratiocination is made the instrument in the practice of Yoga, it becomes Jnana Yoga, which is the peculiar method of directly coming into contact with the Eternal in its essential nature of Knowledge. And all other Yogas are aids to the realisation of this eternal consciousness itself.

What is our duty in this life? All our duties, the so-called duties, are aids to the fulfilment of the supreme duty of Self-realisation, the realisation of the existence of the Supreme Being in our own Self. The existence of that Being in other persons cannot be realised unless it becomes a part and parcel of experiencing consciousness. If you objectify that external being, you see it in the framework of external beings. Then it becomes a physical body. So, one should have an experience of the Eternal

in oneself in order that its spiritual realisation can be possible. And that experience in our Self becomes vast like the ocean, an infinite expanse of consciousness. It overflows with the knowledge of the Supreme. In other words, there is no difference between one's essential nature and the essential nature of the Divine Being.

PERFECT ART OF LIFE

With this meditation you have to act in this world. There should be no despondency at any moment in your life. This is an important thing which every aspirant should remember. No grief should be felt at any time, because the moment you are disturbed, upset or grieved, you must understand that you have not properly grasped the technique of Yoga. For, if you have properly understood the technique, you will know how to transform every situation into Yoga. Ignorance is the cause of pain. We cannot be in a state of pain or sorrow if we have a proper conception of Yoga. Yoga is not confined to a group of people in the world. Yoga is the art of life, the science of life. Who does not want life? Everybody wants to live and to know the art of living correctly, wisely, at its highest and the best. That is called Yoga.

Everybody can be a Yogi at some stage of life. Yoga is not confined to monks and Bhikshus alone, living in caves. It is the art of living an intelligent, perfect life. Anyone who is a Yogi lives a happy and perfect life, and a person who is not at all in any stage of Yoga is a miserable being. He suffers in this world. By 'Yoga' I do not mean here the ultimate Realisation, but the process of attainment. It is any step taken towards the realisation of that end. Of course, to the best of your ability you must act. You must not be slack in your meditation. All your knowledge and power you must put in a state of equilibrium. There should be equilibrium and dexterity, both together. *Yogah karmasu kausalam*. Yoga is equilibrium of mind, Yoga is skill or dexterity in action.

You must be an adept in action. What is the meaning of being an adept? You must fulfil your duty, be active in such a way that you are not disturbed by anything in this world, and you are ever in tune with the Absolute. That is dexterity in action. This dexterity is the consequence of an equilibrated mind. *Samatvam yoga uchyate*. So the two practices should go together,—internal tranquillity of mind and external ability to transform every action into Yoga. Only he who has understood this technique can be a real aspirant. He alone can tread the path to the Spirit without undergoing any difficulty, and there will be no difficulty if there is direct guidance received from the Guru.

The ancient teachers have stressed that a spiritual aspirant should undergo training for at least twelve years under a spiritual teacher. Only then can there be real progress, because the correct technique of Yoga can be taught only by the Guru. After understanding, one should practise *Sravana*, *Manan* and *Nidhidhyasana*. There is first hearing the nature of Truth from the Guru, and then contemplation and meditation. This meditation should go on every moment of our life. Meditation should not be confined only to a particular part of the day. It is not enough if one carries on meditation for a part of the day, and then absolutely forgets it at other times. Else, there will be a fall. Here comes the importance of Karma Yoga.

YOGA OF ACTION

Yoy should not make a sharp distinction between meditation and Karma Yoga. Otherwise, you will find it very difficult to act in the world. But if you transform every action by the power of meditation, then you will find there will be no difficulty in living in the world a peaceful and happy life. Life will be a happy process of spiritual progress if the power of meditation gives strength to the action that you do. Action is an external expression, an outward manifestation of an internal aspiration or

realisation. I have used the two words : aspiration and realisation. Karma Yoga is the external expression of an aspiration or a realisation. In the case of Siddha Purushas it is the manifestation of an internal realisation, but in the Sadhakas it is the manifestation of an internal aspiration.

In the case of the Siddhas, there is no question of self-transformation or self-purification. Every action that they do is a cosmic process. It is not individual action done through the limbs. It is a universal movement, which is an end in itself. The Karma Yoga of the Sadhak is a means to such a state of cosmic realisation. The aim of the Sadhak is, therefore, to become a cosmic being, to be a Purushottama, the Lord of the universe, pervading the whole universe. This is the goal of all processes of Yoga. I want to stress the point that Yoga is not something queer; extraordinary or other-worldly. It is the most useful, most necessary thing, because

it is the art of the perfect life. Remember this. It is the art of living wisely and it is the technique of the realisation of the supreme bliss and beatitude.

This is the goal of life. This you have to remember at all times of your life, and you should try your best to put this into practice every day, every moment, as long as you are conscious living beings. *Supterutthaya suptyantam Brahmaikam pravichintyatam*. A great sage has said : "Remember God alone, the Supreme Being alone, throughout the day." Do not forget this. The moment you get up from the bed in the morning, you must start thinking of God, and this thinking must be there till you are overpowered by sleep. Every action that you do should be charged with your remembrance of God. This is the technique of Yoga. This should be learned under a spiritual teacher, and then one must enter into deep meditation for the sake of the supreme Realisation.

ASPECTS OF ANNIE BESANT'S GREATNESS AND THE IMPORT OF HER MESSAGE TO MODERN INDIA

(Sri Swami Sivananda)

Essentially the spirit of Dynamic Culture and the spearhead of Neo-Hinduism, the variedly gifted Annie Besant of towering intellect was at once a noble rebel and a nobler reformer, a great orator and an inspired leader, a powerful writer and a skilled organiser. Her personality was as much a personality of great actions as it was of great utterances; in her we had a unique example of an idealist who for all her lofty idealism was at the same time intensely practical.

Particularly interesting it should be to all Indian readers that Annie Besant who should be rightly designated as a rare type of an inspired practical idealist, sought to strive hard in moulding her entire life along the lines of the Karmayogic Superman envisaged by Lord Sri Krishna in the Bhagavadgita, and therefore, the

distinctive features of her exceptionally active life were action without attachment, indifference to success and failure, and a perfect concurrence between thought, speech and action. The most extraordinary excellence about her was the strength and force of her irresistible moral courage which made her unflinchingly do that which she was convinced to be the Right and the Good.

An embodiment of the loftiest of vigorous cherished beliefs and principles, she actively carried her inner convictions into every act and moment of her great life. Constituting the two most admirable qualities about her, this dynamism of an intensive type and this high moral heroism which should be the chief differentia between the ineffective armchair philosophising and a powerful, compelling live idealism, evoked

for her the enthusiastic admiration of Mahatma Gandhi and made him counsel the youngmen of India in these words : "Cultivate the great qualities of Dr. Annie Besant. She is one of the greatest orators of the world because she speaks what she believes and acts according to what she speaks. She has the courage of her convictions and always puts her words into action. Imitate her unflinching determination and the simplicity of her life."

Specially during the first few decades of this century, Western ideas and ideals attained their maximum sway over the minds of the average Indians, and it was a craze with everyone to get Anglicized, neglect everything Indian, ardently admire anything English, and the voice of warning that the Indian leaders then raised was naturally paid but scant heed. At such crucial moment, to turn this tide of meaningless imitation and to restore the Nation's loyalty to its own culture and high ideals, came Dr. Annie Besant, an English woman who declared boldly to the youngmen of India the spiritual bankruptcy of the Western world and affirmed emphatically the real greatness and glory of the Upanishadic Culture. As though in answer to her clarion call for all Indians to become true sons of the Great Mother India, to revitalise her culture and to dedicate themselves heart and soul to the service of the Motherland, educated Indians opened their eyes.

The brave life of Dr. Besant fully brought out the truth of the significant statement that true Love infuses an almost superhuman courage into the heart of man. Filled as she was with a boundless love for India, every action of hers could not but be animated by, and expressive of, a passionate devotion to this land and to the sublimity of its culture. This all-consuming emotion of love urged her on to acts of supreme sacrifice and dedication, the like of which is seldom witnessed in the annals of history. So complete was her dedication that she divested herself of the least tinge of racial superiority and

the last vestige of imperial bias, made herself completely Indian, heart, mind and soul. In the year 1916, writing in *New India*, she said : "To have the glorious privilege of suffering for India is the Crown of a life which has ever striven to stand for Truth and Freedom. Who can deny to me the right to call myself a Child of the Motherland, when I suffer for her dear sake?" And elsewhere, "I love India as my own. Mine is India with whom all my hopes of the future and the memories of the past are bound up." She gifted herself to India.

A glimpse of what the self-sacrifice and dedication of this fairest blossom at the altar of Indian Renaissance implied, the late Rabindranath Tagore, the great poet-philosopher of Santiniketan, gives us in a few words that he wrote to an English friend of his : "In this crisis the only European who has shared our sorrow incurring the anger and derision of her countrymen is Mrs. Annie Besant. This was what led me to express my grateful admiration for her noble courage." Though acclaimed by the great national leaders of India, Dr. Besant yet regarded herself as a humble servant of humanity working under the direction of the Higher Ones. Service was her motto about which she says : "Brethren, do you recognize the Joy of Service when it is rendered as a humble aid on earth to that Will which makes for Righteousness and Bliss. It is Service which is joy so profound that it is uttermost Serenity. Indeed herein Dr. Besant passed the test of true greatness.

To what extent Annie Besant's sacrifice and dedication to the cause of India's cultural renovation was crowned with success is at once amply evident even from one single item of her vast work, her restoration of *Bhagavad Gita* to the educated Indian masses and specially to the youth of the land. Due to her indefatigable efforts in this field, the personality of Lord Krishna and the Gita ideal of 'renunciation-in

action', have been raised to a lofty pedestal of adoration and estimation in the Indian mind and had found the widest dissemination. She came into our midst to preach and spread once again the message of the Gita; the pocket-size four-anna edition of the Gita that she issued acquired the familiar name of "Besant's Gita" and made a great section of this land Gita-conscious. She exemplified in herself a true prototype of the Gita-pattern which is the very heart of India, so much so Lokamanya Tilak addressing Dr. Besant said : "Regarding you as an embodiment of our principles and our success we offer you our welcome and wish you long life"; and Mahatma Gandhi directly expressed the Nation's indebtedness and gratitude with the memorable words, "It is Annie Besant who has awakened India from her deep slumber....."

Her intensely spiritual temperament endowed her life with the glow of an almost holy sublimity. She was deeply spiritual and her life rested in Religion: it is the one factor that imparted a distinctive grandeur to her whole existence. Attesting her love and admiration for spiritual India there is this inspiring passage : "There are many Nations that are political, so many Nations that are wealthy, so many Nations that

in the Western sense are great. There is only one Nation the World knows that may still choose the Spirit instead of the body and spiritual knowledge rather than material gain..... only one Nation amongst all the nations of the World, only one people amongst all the peoples of the Globe—that Nation is India, that people the Indian people."

All her extraordinary strength and talents, Dr. Besant brought to bear on the noblest causes of the Regeneration of India, because with prophetic foresight she beheld that this ancient land, the cradle of the Upanishadic culture, had to be awakened and stirred up. India, if she had to play her true part in the plan of World-evolution, had to be raised up to that exalted height of sublime and living spirituality from which she had gradually slid down. Gifted as Annie Besant was with something of the prophetic vision of the seer, her gaze vividly saw the picture of a glorious regenerated Spiritual India and to factualise this vision she strove earnestly and incessantly. To modern India, this then is the true import of the Message and Mission of her life : the all-round activity in the continued endeavour to further an increasing actualisation of the vision of the brilliant regenerated Spiritual India that she beheld !

THE BEST TEACHER

Life on earth is a great school for wisdom and realization of the Self. God is the unseen Teacher who, through his great agencies, through nature herself, teaches man the secret and the source of the attainment of eternal life. This universe is a vast examination hall. Man has to learn many things and subject himself to arduous tests. If he acquits himself well, the gates of the Life Immortal will be open to him.

Reject everything that stands in the way of your spiritual progress. But make sure of removing the obstacle from within. Dedicate yourself to the Path of Sadhana—discipline, purification, sublimation and enlightenment.

Righteousness is your best companion in life. Truth and non-injury are its brothers. Desirelessness and dispassion are the kernel of a pure heart. Make friendship with these and attain perfection.

—Swami Sivananda

WE MUST PRACTISE THE TEACHINGS OF SIVANANDA

(General K. M. Cariappa)

[From a discourse given at New Delhi on the occasion of Swami Sivananda's 71st Birthday]

I have met Swami Sivananda seven years ago at New Delhi. He impressed me by his simplicity, sincerity and earnestness.

I, as a humble soldier, always feel that we are too materialistic and find little time for spiritual culture, but the sooner there is a reversal of this position, the better it would be for mankind.

Ever since I have met this great man, I have been reading his books which are full of the gems of knowledge, and such knowledge and teachings are useful to us in this country and to the world at large.

Many people all over the world worship Swamiji, respect his teachings, and have formed branches of the Divine Life Society.

In Sydney, as High Commissioner to Australia, I have found that the birthday of this great spiritual son of India was celebrated by a number of persons. There, at one of the functions held by the local branch of the Divine Life Society, I was surprised when an elderly lady asked me : "General, do you know the Swami ? Have you seen this great man ? If you have, you are lucky."

I asked her how did she know Swamiji, and she replied with a glow in her face : "Oh yes, I know him; he saved my life. Of course, I have not seen him. But when I was depressed and sad, I started reading some of the wonderful writings of the Swami, and that gave me the kind of happiness I had never known before. By reading his books, I mustered up sufficient courage to face my troubles with fortitude."

We all derive consolation by the teachings of Swamiji and by reading his prolific writings which are full of great truths.

What I admire in this great son of India is that he helps to see people as they are. How many of us are honest and sincere ? We call upon people to be godly, to be spiritual, not to be materialistic. We talk of Karma, Bhakti and Jnana. But are we honest and sincere ? Do we have the right to preach to others ?

We see communal and parochial complexes everywhere. We also witness the melancholy spectacle of linguistic and religious dissension. Let us first of all put our house in order. Let us first learn the teachings of Swamiji.

We must be honest. We must follow the teachings of Swamiji. We should take a vow to propagate these teachings, and make India strong and united. We should serve the people honestly and ungrudgingly. We should make the country prosperous and the people happy,

It saddens my heart to see all the meaningless and foolish conflicts around us and the only consolation is that we have in our midst a great soul like His Holiness.

There are many people outside India who follow the teachings of Swamiji to the letter, and benefit by them. Let us also purify our own hearts. Men and women from all over the world come to listen to his teachings. If we believe in his teachings, his advice, we must come together and give expression to our desire and prayer that he may be spared for many more years to come.

It is the mind's attachment to objects constituting the not-self that makes the mind wander about during meditation. Therefore, the mind should be withdrawn from the not-self, and an effort should be made to fix it in self-enquiry. All extraneous thought is effectively eliminated when you attune your entire mind to the one question : "Who is it that is making the enquiry ?"

—Sri Ramana Maharishi

AN ANALOGY OF THE VEDANTA PHILOSOPHY

(Sri D. S. Krishnaiyar)

The Upanishads, Bhagavadgita, and the Vedanta-sutras constitute the triple basis of the Vedanta philosophy.

There are two statements in the Vedanta literature—that (1) Brahman, the individual soul, and the world are identical, and that (2) they are different.

An attempt to harmonise these two statements was made by Bhartṛprapancha who held that the soul and the world are both identical with and different from Brahman. He lived before Sankara. He commented on the Vedanta Sutras and the Upanishads on the above basis.

Brahman, according to him, is One, but its unity is such as includes variety. Its conception is thus of a “one-many”. The variety is implicit in the unity and becomes explicit in the process of creation. This leans to Brahmaparinamavada unlike Sankhya which postulates two independent principles Purusha and Prakriti. The view of this school is that Bheda and Abheda are not incompatible, but could be intelligible if taken together. Sankara maintains that Bheda and Abheda being mutually contradictory cannot be predicated of one and the same thing.

Reality is what transcends both. Reality is like the sun which explains the phenomena of day and night, but at the same time transcends them.

According to Sankara, all diversity is only conditionally true. The only teaching of the Upanishads is that of unity. But since there can be no unity apart from variety, he does not describe the teaching as monism, but only as “non-dualism” (Advaita). Sankara does not teach bare unity. If he did, the Absolute would be “pure nothing.” But as Vachaspathi says, he only denies the many but does not affirm the one.

Sankara's time is generally supposed to be from 788 to 820 A. D. His Guru was Govinda-

pada. Govindapada's Guru was Gaudapada. Gaudapada wrote a Karika (commentary) on Mandukya Upanishad. It is the first systematic treatise on Advaita. It contains the basic principles of the doctrine as later expounded by Sankara. Sankara is stated to have died at the early age of 32. During this short but intensive period of life, he wrote commentaries on Vedanta Sutra and the principal Upanishads. He is the author of “Upadesa Sahasri” and a few other works. Many works are ascribed to him, but several of them were not written by him.

Sankara regards all diversity as illusion (Mithya). Sankara's conception of the Real (Sat) is that of the Eternal Being. And Brahman is the sole Reality of that type. His conception of the unreal is that of absolute nothing. The world in all its variety is neither of the one type nor of the other. It is not real in that sense but it is anything but eternal. Nor is it unreal in the sense defined, but it clearly appears to us as no non-entity can.

A “hare's horn,” or a “barren woman's son” are classical examples of total non-existence. The world, on the other hand, possesses practical efficiency or has value, being serviceable in life.

This is the reason why the world is described in Advaita as other than the real and the unreal (Sad-Asad Vilakshana), or as an illusory appearance. The things in the world are appearances, and they depend for their being upon some higher reality.

The rope appears like a serpent. The serpent is neither existent nor non-existent. The ‘serpent’ points to the existence of the rope.

While this is the conception of the physical world, the conception of the individual Self is different. To understand the difference, we should understand the difference between two types of illusion in common experience.

(1) Case of "serpent in rope." A person may fancy that he sees a serpent at a distance, which closer scrutiny reveals to him to be only a rope.

(2) A person sees a white conch through a yellow glass. The conch appears yellow.

In the two cases the later knowledge affirms the existence of some reality. In the former case, the object itself (serpent) disappeared when the knowledge arose, in the latter case, the conch remains but only an aspect of it, its "yellowness" disappeared when the glass was removed. The limiting adjuncts such as mind, etc., which have superimposed the Jiva have to be removed by a process of Sadhana, and the individual self alone will remain in its pure form. In the latter simile, the white conch is the soul and the yellow glass the limiting adjunct.

According to Sankara, two types of illusion serve to illustrate the difference in the manner in which one and the same Brahman comes to appear both as the world and as the individual Self. The ultimate truth, as realised by a Jeevan-Mukta denies the world while affirming the underlying reality of Brahman.

The individual Self, on the other hand, is not illusory in this sense. It is Brahman appearing through limiting adjuncts like the internal organ (Antah-karana), etc., which are illusory as part of the world. What is denied in the case of the individual self is not the Jiva as a spiritual entity, but only certain aspects of it, such as its finitude and separateness from other selves. It is reaffirmed only as Brahman. We cannot say that the individual self is false as one may say that the world is false. When we say that the world is false, what is meant is that the world is not a part or phase of Brahman but only an appearance of it. The world may be said to be an actual change of Maya, or it is a change, as it were, of Brahman. Brahman and Maya may each be represented as the cause of the universe, though in different senses.

If one chooses to look upon them as together constituting the source of the world, their blend becomes what is known as Saguna Brahman. The qualified Brahman, if personified, becomes the God or Ishwara or Advaita.

Realisation : Pre-requisite is moral training. Process is three-fold ;

(1) Sravana (study).

(2) Manana (Reflection).

(3) Nidhidhyasana or Dhyana (meditation).

One may have intellectual conviction of Atma-jnana. That is not enough. The habits of Viparitasambhavana must go.

Dhyana consists in meditating upon the central point of Advaitic teaching, and when that process is crowned with success, there dawns, by itself, upon the mind of the contemplator, the truth of the statement "That thou art". The intrinsic bliss of the Self also is released, as it were, in its wholeness, at the same time. When this truth is realised, one attains Moksha which as we have seen, is not merely knowing Brahman but being Brahman.

The person who has reached this stage is a Jeevanmukta, or a "free man," although he may continue to be associated with physical and mental adjuncts. He is in life and yet lifted out of it. He will necessarily continue to work and help others, but the service which he renders will be the natural expression of his intrinsic conviction regarding the oneness of all.

The constraint of obligation is replaced by spontaneity of love. Duty as such ceases to be significant to him; and not that he grows indifferent towards the world. The kind of life which Sankara led is a sufficient refutation of such a negative view.

When a Jeevanmukta casts off his physical body at death, he becomes freed in the ultimate sense of the term (Vidheha-mukti). This is the logical position of Advaita and is staunchly adhered to in it.

Advaita also recognises what is termed "gradual or progressive liberation" (Krama-

mukti) in the case of those who advance on right lines, but do not, in this life, aim directly at direct knowledge. After death, they progress

from one higher life to another until they acquire direct experience of the ultimate truth, and are finally liberated.

GLORIOUS WORK OF A NOBLE DEVOTEE

(A Letter from Sri Swami Sivananda, dated 2nd October, 1957, to Sri Kashiram Gupta, of Calcutta).

Glorious Immortal Atman,

Om Namo Narayanaya.

I am very much pleased with the way you have been carrying on the Lord's work. In spite of pressing "job-work" at the General Printing Works, you have been regularly and punctually bringing out *The Divine Life* magazine, with excellent get-up, and have made available to the devotees of the Lord the *Bhagavad Gita*, *Adhyatma Yoga*, and *Devi Mahatmya* in a short time.

This is a great service to the Divine Cause. Your venerable self has consistently helped the Lord's mission in a silent manner, with kindness and generosity, with unquestioning eagerness to help and benefit. All this noble work cannot

go unnoticed in the eyes of the Lord. His grace is sure to attend on you at all times.

There is no friend like Atma and no preceptor like the Sattwic mind.

To curb a harmful thought, the Yogi entertains its opposite.

God reveals Himself readily to sincere aspirants.

Live in the Eternal. Live in *Ram Nam*, All sorrows and pain will come to an end. I conducted prayer, etc., for the health, long life, peace, prosperity of thyself, family and that of Sri Banarsi Lalji. May Lord bless you. Herewith Lord's Prasad. *

The two aluminium vessels are very useful here. Thanks and gratitude.

Sivananda

DAWN OF DIVINE LIGHT

Divine Light cannot descend by mere intellectual development or by simple ceremonial worship. It can dawn in you, nay shine in your heart, only when you devote your major portion of life to Sadhana. The primary qualifications of Sadhana must be cultivated first. You must be firmly grounded on Yama and Niyama. There must be a keen thirst for the Divine Light. Otherwise, how the grace of Lord can work? The Lord does not reveal Himself for the reason that a bereaved mother cries for her departed child. He does not appear before anybody just for the sake of repeating His name day in and day out. But He will surely reveal Himself before one who is sincere, pure-hearted, noble, honest, truthful, devoted and meek.

God does exist. It is a living fact. There is no wild-goose-chase here. He need not exclusively exist in a certain form or the other. He exists through His Grace. When you are fit for His Grace, that Grace will dawn in you in the form of an effulgent Divine Light, of Intuition.

Swami Sivananda

* Vibhuti and kumkum were sent along with the letter.

VIVEKACHUDAMANI

(Sri Swami Narayananda)

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।

त्यजत्यन्तर्बहिः सङ्गं विरक्तस्तु मुमुक्षया ॥ ३७२ ॥

372. It is only the dispassionate aspirant who is able to renounce both internal as well as external objects. The dispassionate one out of desire for emancipation is able to effect this kind of renunciation.

Notes : अन्तस्त्यागः = internal renunciation; बहिस्त्यागः = external renunciation; विरक्तस्य = of the dispassionate; एव = only; युज्यते = fits in; त्यजति = leaves; अन्तर्बहिःसङ्गम् = attachment to inward and outward objects; विरक्तः = the dispassionate Yogi; तु = indeed; मुमुक्षया = by desire for liberation.

Commentary : Outward renunciation is very easy. One has to simply shave the crown, get rid of the sacred thread and wear the orange coloured robes. This takes barely a few minutes. This is possible for any one.

But the most difficult and most important thing achieved is mental Tyaga. One should get rid of the secret desire for the gratification of sense-objects. Aspirants put on a show of renunciation by giving up luxuries. They never accept anything publicly. They pretend to be Viraktas. But in their heart of hearts they are full of cravings. The inner urge for enjoyment is not killed. This kind of outward Tyaga is only one-sided. Therefore, it is fraught with dangers.

बहिस्तु विषयैः संगं तथान्तरहमादिभिः ।

विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७३ ॥

373. It is only the man of dispassion who through steadiness in Brahman, can get rid of outside objects and attachments thereof, as well as internal modifications such as egoism, etc.

Notes : बहिः = outward; तु = indeed, विषयैः = in sense pleasures, सङ्गम् = attachment; तथा = so also; अन्तः = inside; अहमादिभिः = egoism etc.; विरक्तः

= the dispassionate; एव = only; शक्नोति = is able; त्यक्तुम् = to leave; ब्रह्मणि = in Brahman; निष्ठितः = steadfast.

Commentary : Again and again, the necessity for steadiness in Brahman is stressed. It is not possible to get rid of egoism without a proper knowledge of Brahman. Real dispassion dawns on account of the vision of Brahman. The dispassion that makes itself manifest in the aspirants at first in the vast majority of cases arises on account of failure, disease and disappointments in life. These become the first stepping-stones to God-realisation. The actual treading of the path further enables them to hold on to it steadily. The aspirant gets a taste for the new line he has chosen.

One may put his hand into fire absent-mindedly, but, all the same, it will burn him. A thief put on the guise of a Sadhu when the police came in search of him. However when people saw him they thought that he was a real Sadhu and worshipped him. Now the thief thought "if this is the glory of even a mock saintliness, what should be my glory if I really become a saint." This thought enabled him to renounce everything, and take to the life of spiritual quest.

वैराग्यबोधौ पुरुषस्य पक्षिवत्

पक्षौ विजानीहि बिचक्षण त्वम् ।

विमुक्तिसौधाग्रलताधिरोहणं

ताभ्यां विना नान्यतरेण सिद्ध्यति ॥ ३७४ ॥

374. O learned one, know that to a man dispassion and discrimination are what the two wings are to a bird. The creeper of liberation growing on the top of the house is not attainable by any other means whatsoever.

Notes : वैराग्यबोधौ = dispassion and discrimination; पुरुषस्य = of the man, पक्षिवत् = like bird पक्षौ = two wings; विजानीहि = know them, बिचक्षण =

learned one; त्वम् = thou; विमुक्तिसौधाग्रलताधिरोहणम् = reach the creeper on the house-top of liberation. ताभ्याम् = by these; विना = otherwise; न = not; अन्यतरेण = by other means; सिद्ध्यति = is attainable.

Commentary : Moksha is compared to a creeper on the top of a house. The individual soul attempting to attain Moksha is compared to a bird. Viveka and Vairagya are its two

wings. Unless the bird has its both wings properly developed it can neither fly nor reach the house-top where the creeper of Mukti is entwined.

The simile shows that only the aspirant who is endowed with the two vital qualifications of discrimination and dispassion, can attain Moksha or liberation.

ASHRAM NEWS AND NOTES

CELEBRATIONS

The Sivanandanagar celebrated the Skanda Shashti, or the six-day worship of Kartikeya, during the last week of October, the Shashti being on the 28th. Symbolically speaking, it is a festival commemorating the victory of the Divine over the evil forces, the triumph of the higher self over the lower nature of man. On all the six days, there were special prayer services, including Archana and study of the *Skanda Purana*, and discourses appropriate to the occasion. A dance-drama, "Valli-Kalyanam," an episode from the *Skanda Purana*, was staged by Sivananda-Murali and sisters, daughters of Sri Sivananda-Nilakantan of Calcutta, during the celebrations.

The Ashram also celebrated the Jayanti of the famous Upanishadic sage, Yajnavalkya, the author of the *Taittiriya* and the *Brihadaranyaka* Upanishads, on 2nd November.

DANCE RECITALS

Sri Himmatsingh Chauhan, of Bardoli, who had his training in the Kathakali system of dance in Kerala, gave a superbly exuberant and yet gracefully facile performance of three dance recitals, which were more after the style of Udaya Shankar, or rather with a blending of Manipuri and Bharatanatyam aspects in Kathakali themes; than an orthodox rendering of pure Kathakali. Sri Himmatsinghji has already made a tour of Ceylon and some of the South-East Asian countries, where his dance performances

were widely acclaimed. He now proposes to undertake a tour in East Africa.

On 23rd and 24th October, Sri Bhaskar Kumar of the Kala Mandal of Kerala, a young boy of remarkable talents, who had accompanied the dance party, also gave an excellent rendering of five select themes of Kathakali, which evoked keen appreciation of the audience.

An interesting interlude in Sri Himmatsinghji's dance recitals was the rendering of the 24 Mudras or symbolical gestures, and the nine Rasas of emotional expressions.

On 3rd November the members of the Amar Bharat Institute, Dehra Dun, gave a number of dance-drama performances depicting the themes pertaining to rural uplift and community welfare.

DISCOURSES AND MUSIC

PERFORMANCES

During the period under review, Sri R. R. Tiwari, M. A., LL. B., of Gwalior, and Sri Neelakant Brahmachari of Srinagar, gave a series of discourses on the Vedanta philosophy, while Sri Maheshwar Narayan Prasad Sinha, M. L. A., Bihar, spoke on "Faith in God as symbolized by Mahatma Gandhi."

Among those who gave special music performances were Sri Ananta Padmanabhan, Srimati Vasanta, and Srimati Rajalakshmi (all from New Delhi). They gave Veena recitals of the Karnatik style of music.

VISITORS

The following were among those who visited the Ashram in the month of October :

Gen. R. Said Sukanto, the Police Chief of Indonesia; the Hon. Sri S. R. Das, Chief Justice of India; Sri Jagat Narayan Lal, Law Minister of Bihar; and Srimati Fadma Mudholkar,

LRCP, MRCS, MRCOG, of Nagpur.

Sri Swami Sivanandaji Maharaj received a group of MLAs and MLCs from West Bengal on 25th October, and a batch of seven students of the Doon School on the 29th.

* * * *

A telephone connection was installed at Sivanandanagar on 16th October.

BIRTHDAY CELEBRATIONS OF SWAMI SIVANANDA

(Further Reports)

GEORGE TOWN (British Guiana) : The 71st birthday of Sri Swami Sivananda was celebrated here at La Penitence Hindu Temple under the chairmanship of Dr. Balwant Singh. Among those who spoke on Swamiji's life and message, besides the chairman, were Sri W. R. Puddicombe, head of the local Branch of the Divine Life Society, and Sri Dindial Singh, the Society's roving missionary in British Guiana.

The function was attended by many distinguished citizens of the place, and included devotional songs and a prayer service.

NAIROBI (East Africa) : The local members of the Divine Life Society and a large number of other spiritually inclined individuals participated in the birthday celebrations here, when Sri D. N. Sodha, President of the local Branch, spoke on the significance of the birthday of Swamiji and narrated a few instances of the miracles experienced by the great saint's disciples. Sri J. M. Trivedi, one of the founder-

members of the local Branch, and Sri C. J. Milory, a European disciple of Swamiji, also spoke on the teachings of their Master.

TONGAAT (Natal, South Africa) : The local Branch celebrated the birthday on a grand scale. Among those who spoke on the occasion were Dr. Hari Badrinarayan Kassie and Sri M. Perumal. Copies of the birthday message were distributed among the audience.

MADRAS : Sri K. N. Srinivasan, Mayor of Madras, presided over the birthday celebration which was held at the Museum Theatre on 14th September. Among the distinguished audience present was General K. M. Cariappa. In his presidential address, the Mayor acclaimed the broad spiritual perspective of Swami Sivananda, the ideals of the Divine Life Society, and the role of the Forest University in spreading the message of divine life throughout the world. Sri K. S. Ramaswami Sastri, a distinguished scholar, also spoke on the occasion.

SIVANANDA'S WORKS IN RUSSIAN AND CZECH

Sri V. Olshansky, of Tehran, has translated (and published) Swami Sivananda's *Kundalini Yoga* into Russian. Some of the other Russian editions of Swamiji's works, published by Sri V. Olshansky earlier are *Science of Pranayama*, *What Becomes of the Soul After Death*, and a number of digests on the various sections of Yoga.

Integral Yoga and *Guru and Disciple* by Swami Sivananda have been translated into Czech by Sri and Srimati F. V. Zlabek.

* * * *

Dr. Gokul Chandra has brought out an Oriya edition entitled *Sivananda Vani* containing practical instructions on spiritual life compiled from different works of Swami Sivananda.

LATEST SIVANANDANAGAR PUBLICATIONS

Sure Ways of Success in Life and God-Realization: The sixth edition of a monumental work of Swami Sivananda, covering a wide range of subjects the pivot of which are self-culture and spiritual realization, is now available at Rs. 5/-.

The Glory of Divine Life is the long-awaited commemoration volume of the eighth All-India Divine Life Conference held last year in Calcutta, which presents the central tenets of the subject it deals with through the media of various distinguished minds, besides the entire text and translation (by Swami Sivananda) of the *Durga Saptasati*. It is published by the Divine

Life Society, South Calcutta Branch, 28-A Sardar, Sankar Road, Calcutta—29.

Story of My Tour (Rs. 2/-) is a brief account of Swami Sivananda's All-India-Ceylon Tour (1950), presented in his unique style.

Talks on First Aid (Rs. 2/-) is a profusely illustrated publication containing a wide range of discourses on the subject by Major-General A. N. Sharma, retired Director of Medical Services, Indian Army.

Guru Bhakti Yoga (Rs. 2/-) offers a rare collection of the writings of Swami Sivananda on the greatness and the glory of, and devotion to Guru.

A Write-up published in "Welt am Sonntag," a Hamburg Daily

BEI SIVANANDA, DEM HEILIGEN VOM GANGES

(Herr Karl Christiansen)

“Vergessen Sie nie, Ihre Zelle abzuschliessen!” warnt mich der Monch im gelben Gewand. Er reicht mir das grosse Vorhangeschloss. “Haben Sie noch einen Wunsch?”

Ich habe keinen. Vom leichten indischen Bett bis zum Trinkwasserkrug, der wie ein roter Riesenkurbis aussieht, enthält der weiss getünchte kleine Raum alles, was man von einer Klosterzelle verlangen kann.

Die Fenster sind vergittert. Mir fällt das unheimliche Haus ein, das ich am Morgen mit der Pferdendroschke passiert hatte. Es lehnte gegen den Berghang. Die Fassade war wie weggebombt. Dafür sperrten Eisengitter die gahnenden Räume von der Aussenwelt ab. Als seien hier Raubtiere untergebracht. Doch nur ein in sich versunkener Monch sass hinter einem der Gitter.

Ich trete auf den Laubengang hinaus. Unter mir liegt auf einer natürlichen Terrasse die Hauptmasse der Klostergebäude. Affen hocken in den Baumen. Jenseits des lehmgelb dahinstromenden Ganges hellen weisse Tempel und Kloster den graugrün ansteigenden Dschungel auf. Ich bin Gast des berühmten Swami Siva-

nanda. Viele verehren ihn als Inkarnation des Gottes Schiwa, andere nennen ihn den Buddha des 20. Jahrhunderts. Überall in der Welt entstehen Zweigstellen seiner “Divine Life Society.” In einem Brief aus dem Ashram (Kloster) versicherte mir der begeisterte österreichische Weltreisende Hans Lajta: “Der Swami ist mehr als ein Gott!”

Ein Gerausch hinter mir lässt mich herumfahren. Da hockt ein grosser, muskulöser Affe auf dem Zementfussboden der Zelle. Er hat meinen Koffer aufgeklappt und zerrt meine Wasche heraus. Ich schreie ihn an. Wie ein ertappter Einbrecher stürzt er zur Tür hinaus. Schwingt sich mit einem klatschenden Sprung auf die Brustung des Laubengangs und starrt mich die langen gelben Zähne fletschend, wutend an. So also sieht des Ratsels Lösung aus: Wegen dieser unverschämten Burschen haust man im Tal der Heiligen hinter vergitterten Fenstern und verschlossenen Türen.

Sivananda kommt mir auf der Uferstrasse entgegen. Ergelt am Stock. Ein junger Monch schützt ihn mit einem Schirm vor der sengenden Sonne. Eine kleine Schar von Verehrern schli-

esst sich an. Der Herr des Ashrams begrüsst mich lachelnd mit einem deutschen "Guten Morgen !" Dann lädt er mich auf englisch ein, ihn ins Büro zu begleiten.

Er ist fast 70 Jahre alt, hochgewachsen und von beträchtlicher Körperfülle. Seine Haltung ist würdevoll, ohne pompos zu sein. Ein wohlgeformtes Gesicht mit einem Ausdruck intelligenter Kraft, der durch das häufige Lacheln und den freundlichen Blick gemildert wird. Aller Augen sind auf ihn gerichtet, Neuankömmlinge werfen sich ihm zu Füssen.

Gleich neben dem Eingang steht Sivanandas bequemer, rosa bezogener Sessel. Von hier aus überblickt er mühelos das langgestreckte Büro mit den im Hintergrund emsig tippenden Schreibern. Vorn drängen sich die Teilnehmer dieser Massenaudienz. Sie lehnen sich an die Wände, sitzen auf dem Boden oder auf einer schmalen Bank.

So wie er da sitzt und bald an diesen, bald an jenen eine Frage stellt oder eine Bemerkerung richtet, konnte man sagen, dass er allein völlig unbefangen wirkt. Er spricht schnell mit nur halblauter Stimme, immer direkt zur Sache, nie mit auch nur einer Andeutung von Salbung, aber mit einem immer sprunghaften Humor.

Der junge Wiener, der mir so überschwenglich berichtet hatte, wie tief ihn die Begegnung mit dem Swami aufgewühlt hatte, ist nicht mehr im Ashram. Dafür treffe ich andere Menschen des Westens. Da ist Donald Miller, der einen einträglichen Job in New York aufgegeben hat, weil er in Indien einen spirituellen Lehrer zu finden hofft. Den Sivananda-Ashram bezeichnet er als Durchgangsstation. Er will ihn morgen verlassen und in einen kleinen Ashram zehn Meilen weiter nördlich im Dschungel übersiedeln, wo er seinen "Guru" gefunden hat. Er gedenkt etwa sieben Jahre lang ein indisches Jogileben zu führen und hofft, danach mit neuen Kräften und Einsichten seinen Landsleuten helfen zu können. Ähnlich denkt der weissblonde Hüne Erik Gyldenkrone, Spro-

ssling einer danischen Adelsfamilie, der hier auf sein Visum für Tibet wartet.

Jeden Abend ist Satsang : Wenn der Mond über dem Dschungel glüht, vereint sich alles im Freien um den Herrn des Ashrams, dem die Monche auf einer steinernen Bank ein weiches Bett bereitet haben. Ein elektrischer Fächer weht ihm Kühlung zu. Auf dem Rücken liegend folgt er dem Programm des Abends und greift, sich aufstutzend, gelegentlich in den Ablauf ein. Da ist ein kleines Monchorchester, da kommen Swamis, die philosophische oder erbauliche Vorträge halten. Kann der Redner kein Ende finden, so stimmt Sivananda volltonend die heilige Silbe Om an, in der Anfang und Ende aller Dinge beschlossen ist. Eines Abends treten zwei blutjunge Tänzerinnen auf, Tochter eines Gonnars. Ihr Tanz in pfauenbunten, juwelenbestickten Kostümen ist natürlich ein religiöser Tanz.

Für Sivananda ist dies der Abschluss eines langen Arbeitstages. Er schläft selten mehr als vier Stunden, und er ist ein unermüdlicher Schriftsteller. Mehr als 200 Bücher tragen seinen Namen, und er schreibt die meisten Beiträge für die neun Zeitschriften, die er herausgibt. Vor 40 Jahren war er Arzt in Malaya, vor 30 Jahren wurde er ein namenloser Asket am Ganges. Langsam wurde er berühmt. Sein Ashram von den Uferstufen am Ganges bis zum Tempel auf der Höhe des Berges wuchs Stein für Stein aus dem Dschungel.

Im Ashram zählen Menschen von hoher geistiger Qualität zu Sivanandas Jungern und Mitarbeitern. Philosophen, die eine Universitätsprofessur aufgegeben haben, um in dieser Primitivität zu leben und zu lehren. Männer wie Dr. Rao, der eine grosse Praxis in Madras verliess, um Sivanandas Kranke zu betreuen. Kann man einen inkarnierten Gott interviewen ? Sivanandas Junger meinen : Nein. Nur wenn ich Rat in spirituellen Fragen suche, liesse sich ein Ges-

prach unter vier Augen einrichten. Darum wandte ich mich an Jyotirmayananda, einen jungen Swami.

“Warum,” so wollte ich wissen, “diese kultische Verehrung?” “Ich weiss,” sagt der junge Philosoph, “dass ihr Europaer es als sklavisch empfindet, dass wir vor seinem Bild, ja vor den Abdrucken seiner Fusse, Andachten verrichten. Doch so wie wir in unseren Gottern nur Erscheinungsformen des einen gestaltlosen Brahman sehen, so gilt unsere Verehrung nicht der Person des Heiligen, sondern allein dem Gottlichen, das in ihr sichtbar und greifbar wurde.....”

“Aber was ist das Neue an Sivanandas Botschaft?” “Neu ist, dass er die verschiedenen Arten des Joga in seinen Anweisungen zum religiösen Leben miteinander verschmilzt,”

sagt Jyotirmayananda. “Allerdings kann man sagen, dass diese Synthese schon längst in unserer Bhagavad-Gita vorweggenommen ist. Neu ist auch die tatige Nächstenliebe, Sivanandas Fürsorge für die Kranken und Armen, obwohl es auch dafür frühere Ansätze gibt. Aber das wirklich Neue und für Indien Einzigartige an der Botschaft Sivanandas ist in ihrer Form zu suchen. Das heisst,” erläutert der junge Swami lachend, “in seinen amerikanischen Propagandamethoden. Ja, Sivananda wendet sich an die Massen, und er bedient sich dabei der Presse, des Films und der Schallplatte. Was wäre in diesem Zeitalter natürlicher? Und was wäre das für ein Prophet, der nicht weiss, was die Stunde geschlagen hat.....?”

(Concluded)

REINCARNATION IN THE BIBLE

(Sri Esme Wynne-Tyson, England)

Spiritual hypothesis is squarely based on the assumption that man in his essence is an immortal being, and that his present state of life, his immediate evolutionary attainment is, as some think of it, merely a probationary period, a passing phase, or, as Plotinus would have it, a dream of the lower soul (since the Higher Soul is always conscious of its immortality, which is why no one can imagine being “dead”). Without this assumption it has no power to withstand the arguments of utilitarianism which affirm that man is entirely material and that his life begins and ends with this present state of existence, and so for the few short years he has at his disposal, he must make himself as useful as possible to the community and as physically comfortable as he can, since he can have no other expectations.

A Christian should, therefore, ask himself what authority his Faith gives for believing in eternal life, and it must be confessed, that the orthodox Church teachings, that a man's soul

is born the first time with his body but somehow manages to survive the death of that body and continue in a spiritual state, are not very plausible or convincing to the reasoning man or woman, since what has a beginning must have an end.

NOT THE ORIGINAL TEACHINGS

Fortunately these are not the original teachings of Jesus Christ who believed firmly in the spiritual man's co-existence with God, as is obvious from his forthright declaration: “Before Abraham was, I am,” which greatly enraged the orthodox churchmen of this time as it was not in conformity with their tradition. Nevertheless it is evident from the New Testament that reincarnation was firmly held as a doctrine in the days of Jesus Christ, and that he knew he was preaching to people who ascribed to that theory; for when he asked his disciples who men thought he was, they replied:

Some say that thou art John the Baptist;

some, Elias; and others Jeremias, or one of the prophets (Matthew 16 :14.)

It will be noticed that the Master did not then repudiate the belief of reincarnation as he would have done had it been false, but simply went on to ask his disciples who they thought he was, hoping that they would have perceived his, and their, true nature—the image and likeness of Spirit, God. And Peter's reply confirmed this hope : "Thou art the Christ, the Son of the living God."

PRE-EXISTENCE AND CONTINUITY OF LIFE

It was on this understanding, the understanding of the true and eternal nature of man, that Jesus Christ, who taught that all men had the same Father, founded his system of salvation, or evolution.

And undoubtedly the Early Church taught pre-existence and the continuity of life, or as most people think of it, the theory of reincarnation, for, as I pointed out in my last book, *This is Life Eternal*, Origen (Circa A. D. 125) wrote that every soul has existed from the beginningand comes into this world strengthened by the victories or weakened by the defeats of its previous life.....Its work in this world deter-

mines its place in the world which is to follow this." While Clement of Alexandria, in his Exhortation to the Pagans, wrote : "We were in being long before the foundations of the world; we existed in the eye of God, for it is our destiny to live in him." And Synesius, writing in the fifth century, prayed, "Father, grant that my 'soul may merge into Light and be no more thrust back into the ilusion of earth."

When or how the Orthodox Churches changed these logical and exalted teachings of man's co-existence with God with those that are in current usage is not for a layman to determine. But it is significant that the present teachings, including a spatial heaven and hell, are very similar to those of the Mazdean Faith of which Mithraism, that close rival and persecutor of Christianity during the first four centuries of our era, was an offshoot. And this is not the only doctrinal legacy that Christianity's foe has managed to insinuate into the teachings of the victorious Faith. Therefore it is to the New Testament that enquirers should turn if they wish to find confirmation of their immortality from the most authoritative source—the words of the Founder of their Faith.

Courtesy : "The Voice,"

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh U. P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room come to about Rs. 2,000. For details please write to :

Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

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UNPRECEDENTED DISSEMINATION OF SIVANANDA'S GOSPEL IN GERMANY

Sri Henrich Schwab, of Lebensweiser-Verlag, Gattenbach, Budingon, who is so persistently and enthusiastically engaging himself in the dissemination of the Gospel of Sri Swami Sivananda in Germany, has already published seven German editions and two English editions of the works of Sri Swamiji. They are:

IN GERMAN

1. Hatha Yoga
2. Dreifacher Yoga (Triple Yoga)
3. Yoga im Taglichen Leben (Yoga in Daily Life)
4. Kriya Yoga
5. Die Ersten Stufen (Easy Steps to Yoga)
6. Die Botschaft Swami Sivanandas (So Says Sivananda)
7. Swami Sivananda (A biography by A. B. N. Sinha)

He has also published :

IN ENGLISH

1. Practice of Yoga
2. Sivananda Gita (With commentary by Swami Sadananda)

The other works of Sri Swami Sivananda, which have been t

are being translated, and which Sri Henrich Schwab proposes to publish within the next two years are :

1. Raja Yoga
2. Daily Meditations
3. What Becomes of the Soul After Death
4. Yoga Samhita
5. Science of Pranayama
6. Essence of Yoga.

The above six works are proposed to be published in 1958, while the following nine works are scheduled for publication in 1959 :

1. Secret of Self-realization
2. Japa Yoga
3. Lectures in Yoga and Vedanta
4. Practice of Nature Cure
5. Mind, Its Mysteries and Control
6. Inspiring Messages
7. Health and Long Life
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FOURTH

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Subscribers to *The Divine Life* are requested to renew their subscription for the next year immediately, so as to enable us to despatch the January 1958 number to them without delay. Please quote your subscription number and give your full address in block-letters. The subscription may be sent by money order (annual subscription Rs. 3.75, or seven shillings or one US dollar). Those residing outside India may send their subscription by international postal coupon, or British postal order.

We request those members of the Divine Life Society who have not yet renewed their membership for the next year, to do so at the earliest, so as to enable us to send them the January 1958 number of *Wisdom-Light* (the subscription for which is the membership fee Rs. 2.50, or 5 shillings, or one US dollar annually) without delay.

Anyone devoted to the ideals of truth, non-violence and purity can become a member of the Divine Life Society, which is a non-sectarian institution, embodying in its perspective all the common, fundamental principles of all the religions of the world, or of spiritual life in general. The Society accords equal place of honour to all faiths and religious traditions and its members recognize no distinction or disruptive sentiment on account of each other's traditional background or ancestral affiliation which the principles or the philosophy and teachings of the Society do not negate. (An admission fee of Rs. 5, or 10 shillings, 1.50 US dollar, is charged to provide new members with one of the works of Swami Sivananda, Founder-President.)

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Any group of spiritually inclined individuals can open Branches of the Divine Life Society in consultation with the Headquarters with the object of the dissemination of spiritual knowledge, promotion of goodwill, peace, amity and fellowship, and humanitarian service to the people.

We also request the subscribers to the other periodicals issued from Sivanandanagar such as the *Yoga-Vedanta Forest University Weekly* (annual subscription Rs. 6.50), the *Health and Long Life* (Rs. 3.75), and *Yog-Vedant*—in Hindi—(Rs. 3.75), to renew their subscriptions to these for the next year, before the end of this month.

OUR THANKS

We offer our grateful thanks to the readers of *The Divine Life* and to all those whose contributions have appeared herein during this year, as well as to Sri Kashiram Gupta and Sri Narayan Das, of the General Printing Works Private Ltd., Calcutta, to Sri H. Sivananda Neelakantan of the Burmah Shell, Calcutta, and to all those who are associated with the publication and circulation of the magazine, for providing us the opportunity to disseminate the spiritual knowledge, in general, and the teachings of Sri Swami Sivananda, in particular.

The Divine Life Society, P. O. Sivanandanagar, Dist. Dehra Dun, U. P.